

Mr. Edwards Pen

NO

W 1207

# SLANDER:

OR,

The *Gangrena* once more searched:

Which being found very full of corrupt mat-

ter, that part of his foul Mouth is scinged, and washed  
with a Moderate Answer, given by Tho: Wals, to  
that part of his Book, wherein Mr. Edwards  
chargeth him for delivering severall

*Anomian Doctrines.*

In which Answer is proved, that many things  
wherewith Mr. Edwards chargeth him, is false.

ALSO,

That Mr. EDWARDS charging any in such a  
nature is contrary to Rule, and against all Examples in Scrip-  
ture, and tends unto division in these distracting times.

By THOMAS WEBBE.

1 Cor. 16. 14.

Let all your things be done in Charity.

2 Cor. 13. 8.

For we can do nothing against the Truth, but for the Truth.

EPHES. 4. 31.

Let all bitterness, and wrath, and anger, and clamour, and evil speak-  
ing, depart away from you, with all malice.

Ver. 32. And be ye kind one to another, forgiving one another, even  
as God for Christ's sake hath forgiven you.

London, Printed by J. C. and are to be sold by Henry Overton,  
at his Shop in Popes-Head Alley. 1642.

His foul mouth  
is scinged &  
washed with  
a moderate  
answer.



*Joseph T.*

MT. Edwards Pen

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# Edwards Pen no Slander.



It is my hearts grief that I am engaged, to use my Pen, in matters that requires a publik satisfaction, in answring of M. Edwards; but in as much as I apprehend, that its the will of God, I am satisfied, and am willing to give him an Answer: though I am altogether unwilling, that hatred should answer hatred, and malice, malice; but that love may give M. Edwards his hatred, a sweet and Christian-like Answer, and that in much patience: Also, that truth may appear for me, and not my self ( who desires nothing more then the braces of Peace & Truth ) in answring of M. Edwards, that part of his *Gangrena*, wherein he charges me with many things; and where withall he seekes, not onely to take away my good name, but (also) against all Christianity, my lively-hood. O that we could but live, answering *Pauls Bowels of Compassion*, sweetly in a Christ-like love one towards another.

Mr. Edwards is pleased to begin thus, ( speaking of me by name ) he saith, that I was charged before the Honourable House of Lords, for delivering blasphemous Doctrines, which (he saith) I have recanted of: this is his first Charge.

Its true indeed, that I was before the House of Lords; but I wonder, and its something strange, that I should recant of those blasphemous doctrines, when indeed, as unto me they were read, I did not own them: Its true, there was many Doctrines read over unto me, by the Clerk of the Lords House, which would admit of dangerous and blasphemous Constructions, & were of dangerous consequences; indeed quite contrary unto my judgment, or opinion: but I having liberty to declare my self concerning them before that Honourable House; I did both to the House, and to those worthy Ministers of the Synod, who were appointed to examine me; and as I thought did give good satisfaction, as did appear by my releasement out of Prison (onely there did remain a little money businesse.) Now if this were a recantation, I refer it to wise judicious considerations.

But grant it were a recantation, I had then whereof, not to be ashamed but to glory in respect of mercy shewed me, in recanting of them; but is it not against common reason, that Mr. Edwards should divulge the same

in publique, to the rendring of *Mr. Edwards Pen no slander.*  
me of my lively-hood, which that he does to the world, and bereaving  
which as the wise-man saith, is better then *to give away my good name,*  
riches, as by sad experience is wofully witnessed: *We are of worldly*  
wisdom for a Father, if that after his Son should confesse of worldly  
turn from it, that his Father should declare the same to the world, *of*  
by his Child were rendred odious, and thereby lost his good name: *O*  
in this case common reason stand between Mr. Edwards and my self.

Secondly, grant that I had recanted of such sad blasphemous doctrines,  
O what cause of rejoycing; and it had been his duty to a praised God for  
it on my behalf, knowing that praise waiteth for God in *Syon*. God waits  
to do us good, and to be mercifull unto us, and we should wait to praise  
God and to let passe no opportunity, nor receive no mercy, but praise  
should be given forth to God: But how doth Mr. Edwards wait upon  
God, as for every beame of love to praise God, who sends forth the glo-  
rious beames thereof to the Sons of men, when he in his writing vents  
nothing but self and hatred, in the rendring me odious to the world, as if  
my recantation had bin an error, and so the things of which I did recant  
were truth. Certainly, he was very zealous, but not according to know-  
ledge; for knowledg would (as I conceive) have taught him other wise (e-  
ven to have praised God with me on my behalf) for convincing of me of  
those dangerous and blasphemous doctrines, there being no work of God.  
But what (of us all) worthy of all praise, but more especially the work of  
God, which to us is one of the greatest miracles wrought by divine po-  
wer (even the turning of a soule from errour unto truth) knowing, that  
the not knowing of God, and the way of God, in a true manner, or Go-  
spel way, doth deprive the soule of many sweet and precious enjoyments  
of God, and Gospel priviledges, (also) that he that turneth a soule from  
sinne, saveth it from Hell. O that Mr. Edwards would take it, and seriously  
consider of it, whether he be greater then the Angels in Heaven; or whe-  
ther pride be greater in him then in them: for certainly one of these must  
be, in as much as there is great joy amongst them, over one sinner that  
turns from his way: Now if they stoop down to us poor Creatures, so as  
to rejoyce at our returning from sin unto God (oh why should not Mr.  
Edwards) (nay) and how doth God himself embrace and provide a fatted  
Calf for his prodigall Son, that returns home unto him? now if so be, I  
have bin a prodigall Son (as indeed in some measure I have been) and have  
fed upon husks (which he tearns blasphemous Doctrines) and at last I  
have turned, or God hath drawn me from them to truth, O what cause is  
here of Mr. Edwards embracing of me, and taking me into his love and  
favour, seeing that God hath done it before him? but how doth he praise  
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reason stand  
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Mr. Edwards Pen no slender.

as truly I must be plaine, <sup>3</sup>  
ways, for God embraces and  
God (nay he is) though in love I write, <sup>3</sup>  
in his wayes, farr below God to him, and provides a fatted Calfe  
sweetly busles that soule that feede upon; but he is so farr from em-  
for the poore soule, he is so farr from making me odious to him selfe, but  
he is so farr from providing a fatted Calfe, as that if fatted Calfe  
were he would provide for me, a leane and poore price, and a  
sweet and bitter bite, as doth appeare by his writings; and not  
only for me, but for the precious Elect and beloved ones of God, that  
are not in every thing of his judgement, truly, I could heartily wish that  
we were all of one heart and one minde, praying, and rejoycing in the  
Lord; but seeing its not so, nor neither I nor Mr. Edwards can tell how  
to fulfill our wills therein, and indeed as I may so say, its not the will  
of God so to have it as yet, O why should he or any murmur against  
the hand of God herein, or envy those who are not in every thing of his  
Judgement? or why should he seeke to render them odious unto the  
world (whom I am confident neither he nor any can say are odious un-  
to God) a most sad thing to censure of, and that which would if rightly  
applied, draw blood from the heart; as it hath done by many precious  
ones, and indeede is below the protection the perfection of Saints; for  
that leads them to walke in wayes they know and do agree in, and if in  
any thing they be otherwise minded, God will reveale that unto  
them, here is now perfection, and a Gospel spirit; but now Mr.  
Edwards is so farr from this perfection, and walking this Gospel  
path, that he neither exhorts, or seeks to walke with any, that with him  
in every thing doth not agree; nor yet praise God with me on my  
behalf, who as he writes, hath recanted of former blaipheanies,  
wherein confident I am, we did disagree; which implies both  
want of Knowledge, and want of Love; want of Knowledge in  
that he knowes not what the duty of one Christian is to another,  
when there is a Christian convinced of his error (nay) this is a great  
duty towards God; because that when we praise God, in the be-  
halfe of one converted; we do therein advance God, and as in duty we  
are bound, declare his workes, which for his Saints he workes in Syon,  
holding him forth to the soules convincer.

Secondly it implies want of love, that if he knew what were his  
Christian duty, want of love to carry him forth to performe his duty  
towards any, even the least and meanest of all Saints. Its true, I am a stran-  
ger to him, and he to me; yet not so strange but we believe each other to  
be Christians, now if he had, had any love towards me, or Chri-  
stianity, it would have carried him forth to have acted the acts of  
Christianity, or if he had not believed me to be a Christian, acted  
ye Christianly.



Mr. Edwards Pen no slander,  
yet knowing that love to an-  
true love would for Gods sake prayers for all, is acceptable with God,  
for any above himselfe, or may incurr him forth, to act towards me  
feare; even so it casts out of the spirituall soule love John saith, casts out  
ous to the contrary, and drawes it to live above it  
and the weaknesse of others in love with them; as Luther all declinati-  
and in his fellow-Saints, out of selfe, as self in them, sweetly as the  
if this were our practise one towards another, then would we praise and  
joy in the Lord, for the behalfe one of another.

But me thinks I heare some friends in the Lord speak, in the behalfe  
of Mr. Edwards his practice (saying) how could he do any otherwise  
then he hath done? when as he saith, I have since my recantation been  
in *Sussex, Essex, and Kent*, venting *Antinomian* doctrines.

O let the Sons and friends of *Syon* judge, whether if I had vented since  
my recantation *Antinomian Doctrines*, it were a sufficient reason for his  
practice, when as I never from him did receive any brotherly or friendly  
admonition; and the Scripture saith, that if thy Brother treipasse, thou  
should not presently tel it the Church, till after twice or thrice admonish-  
ment: but how doth he trace this Gospell-path? when without any ad-  
monishment he divulges me to the world; a most sad thing, that he who  
professes himself to be a Gospell Minister, should not, nor doth not himself  
tread Gospell-paths, but he himself is a transgressor thereof. Truly, if I  
may herein be judge, I conceive, that if rightly considered of, it makes  
much against him, and that because of my recantation, as he calls it; for if  
so be that I had recanted of Doctrines blasphemous, then I conceive it  
was an Argument sufficient enough to cary him forth, as followeth (*viz.*),  
not as his Brethren did, but in a brotherly manner to have informed me  
of the erronousnesse of those (namelesse) *Antinomian Doctrines*, which  
as he saith, I have vented; for if his Brethrens information caused me to  
recant, then surely it will appear to any reasonable man, that their expe-  
rience of my wilignes not only to heare their information; but also to re-  
ceive the same, would have been to any reasonable man, a sufficient Ar-  
gument to have caused him to have informed me (not with a prison) but  
in a Gospell way, to have opened to me, the mystery of the Scripture;  
whereby I might have been brought to a true understanding thereof, and  
to have seene the erronousnesse of those *Antinomian* doctrines, and how  
farre they come short of truth, and are destructive to truth, and I in the  
end might sweetly have been brought; to live in the enjoyment  
of Truth; which indeed my soule much hungers after.

Secondly, it would have been an Argument conducing, to have caused  
him to have left his brotherly & Saint-like information with me in the

will

will of God, and he himselfe patiently to have waited in prayer at the throne of Grace; that his brotherly information might have wrought upon me, (knowing) that that God, that caused me to recant of those blasphemous doctrines; remaines still the same God, and is now as able; if he please to inable me recant of the Antinomian doctrines also, and so he and I might fweetly have fed upon the discovery of divine mysteries, and I through the same, might have been brought to leave and say farwell to all things that are contrary to sound doctrine.

But truly I feare, and therefore I mourne, that he is a stranger to this life of Gospel-living; to this life of Saints (but no wonder, its a hidden, & so a mysterious life) as it appears, for where there is one petition put up to God, either for me, or those who are stiled Independents, there is ten to one, put up to God and the Parliament against us; for our banishment; but here is mine and their comfort, that though through our weaknesse we may be banished out of his and other mens favour, yet they cannot banish us out of Gods favour, and though he mourne and mutmure at our being imployed in offices for the State, and so may degrade us of the same, yet his murmurings cannot degrade us of that which is the all glory, even of dwelling in, and enjoying all spirituall blessings, in heavenly places, here is joy full of glory, and I doubt not but this honour will remaine, let him do what he can (even the worlds reading and spelling out of Christ in our bookes, when it may not in his.)

Mr. Edwards, in his booke writes, that I have been in *Essex, Suffolk, and Ken;* where I have yeated Antinomian doctrines, its true I have been in these three Countie, but for venting *Antinomian* doctrines, that I am ignorant of; but I humbly desire Mr. Edwards, that if he writes againe, he would be willing to explaine what he meanes by *Antinomianisme*, and where my doctrine was such, for *Suffolk* he names not the particulars of my doctrine; it may be its because he knowes them not, or if he doth know, its because it was against covetousnesse, but it seems by the story, that what doctrine soever it were, its called by him *Antinomianisme* (well) but if to set up Christ, and to beat downe covetousnesse, be so, I did do so, and I hope God will still carry me forth so to do, and the Scripture I there spake from, was Act. 5. 11. and if there be man or woman that can charge me with delivering *Antinomian* doctrines, I in a brotherly manner desire to be informed.

And he saith further, that I would have taught in publike, if the Minister had not hindered me; surely his informer is fed, well, which makes him to informe him any thing, its no matter whether they be true or false, any thing to please children; for while I was in *Suffolk* which, was not a week, I taught foure tymes, twice on the Lords day, and twice  
he

the Wednesday following, which was the fast day, and not once in private, the Townes name is *Stocke*, neere *Clare* in *Suffolk*, nor was I hindered by any Minister, as he writes, nor was there any one Minister in the Countie that was moved to let me teach, and the Towne wherein I was, was then destitute of a Minister.

For *Essex* he saith, I taught in one Mr. *Sparrowes* house of *Colchester* against all baptism, truly severall times I did speak in the said house, and being occasioned, through the dispute of some honest people that are under baptism, touching the same, and I being engaged in the same dispute, did deliver my selfe as followeth.

First, *viz.* that the Scripture puts a difference between the baptism of *John* and the baptism of *Christ*; *John* being of water, and *Christ* being of the Holy Ghost, according as is witnessed by these ensuing Scriptures, *Math* 3. 11.

Secondly, that *John* baptism which was water, did end at the coming of *Christ*, as *John* 3. 30. and that because it manifested a *Christ* to come unto *Israel*, who being already come, is ceased. *John* 1. 31. which I having premised, I gave out my thoughts; that there must be a second institution of baptism with water, or else it is not of that weight, as many of our friends take it to be, which institution I read not of in any part of the New Testament; I meane, that *CHURCH* in his person did not institute the same, as I read of; And in *Math. Chap. the 28.* where my friends conceive that *CHURCH* did institute that Ordinance of water which they practice, I conceive it may as well be applied to any other Baptisme as that of the holy Ghost, as to water, the Text not naming of water; yet notwithstanding I did not then, nor do I now deny the practice of it; onely as I said then, so I say now; by way of exhortation desiring those my friends not to make such a division about it; knowing that neither circumcision nor uncircumcision availeth any thing, save onely the Baptisme of the holy Spirit, which is the New-creature, intreating of them to look more after the said baptism, and then would our divisions about the former cease; and we being baptized by one Spirit into one Body, should sweetly live in and to one another, as members of one body: Now those my friends that were then present could not give me satisfaction, in proving Baptisme with water to be instituted by *Christ*, or in any part of the New Testament was given forth by him, while personally upon earth to his Apostles; And *Paul* saith, *He was not sent to Baptize, but to preach*; *1 Cor. 1. 17.* But if Mr. *Edwards* will be pleased to appear in the proving of it, I shall much praise God for it, and shall acknowledge him to be my Father in *Christ*.



A second thing which Mr. Edwards writes I delivered in the said house is, That a Saint may say he is equall with Christ, and count it no robbery. I could wish with all my heart, that he would (if it had been an error) have done God so much service, as to have disproved it; I was speaking out of *Joh. 7. 22.* the words are there; *The glory which thou gavest me I have given them, that they may be one, even as thou Father and I am one.* From these words, after some time spent, in shewing what this glory was in the generall, I came to the particulars or drawing of it out in branches; and the first was, *Gods love the same unto the Saints as unto Christ*; which I proved by many reasons, which now I shall not name: but there being amongst many Scriptures, one very pertinent to the thing, I named it; which is, *Verf. 23. Thou hast loved them as thou hast loved me.* Christ sets forth the Fathers love to the Saints, by the Fathers love to him, *as thou hast loved me*: I opened this word (as) wherein lieth much, which is not now my businesse, onely I humbly intreat Mr. Edwards, that if he judge it to be an error, that he would prove it so to be, for he leaving a thing neither proving nor yet disproving of it to be a truth, makes me with many, think that he believes it to be a truth, but would not have the Saints to know of it, or else because the world not being to judge of such things, but is ready to speak evill of dignities (even of what they know not) he presents it them, that so I might become the more odious and vile in their sight, and truly if it be an error, as I desire him to prove, I shall leave it, rejoycing in the Lord, for his love in taking me off from it. But blame me not if I still remain in the same judgement, having (as I conceive) the Word of God to be my rule, provided I meet with a fair & candid interpretation of my words, as *Rom. 8. Eph. 1. 3. 1 Joh. 4. 17.* But if God by any shall give me forth an understanding of these Scriptures, which is contrary to what I bring them for, I am one who am not willing to withstand truth, but desire to be overcome by truth in every thing, though it come but from the hands of the poorest creature under heaven, whose Scholler I am ready to be, when ever God shall teach me any thing by him.

A third thing which Mr. Edwards charges me withall, is how that I being talking with an honest Christian in Colchester, should use this expression; *That it was not lawfull to say God the Father, God the Sonne, and God the Holy Ghost, for then there were three Gods*; and it was demanded of me, whether I spake this as my judgement, or onely for Argument sake? But I was silent.

It's my delight to converse with Zions lovers, and indeed many I did converse withall while I was at Colchester, but not to any of them did I so deliver my self, so that I am charged falsely; nor indeed is it, or ever

was it my judgement : but I truly believe God the Father, God the Sonne, and God the Holy Ghost, and yet but one ; taking the said God (that is the father ) to be both Sonne and Holy Ghost ; and so but one God, though God the Father, God the Sonne, and God the Holy Ghost ; a mysterie , which at this time is not my work to unfold.

A fourth Charge is, how that I should say, *That I had other points to speak of to them, but there was a Wolf crept in among the Fold* ; (indeed Mr. Edwards was then at Colchester) but at that time I knew it not, nor did I use such an expression, nor had I my thoughts of him at that time, but a guilty conscience is a great matter, inso much as what it speaks, the man thinks that all knows it, even as Thieves take Trees for men ; but if I had spoke those words, what would it afford him, if he were to sell it at the best rate ? Sure I am that if I had, I had but spoke the truth for he would have had me complained of ; but he met with few such spirits as himself, God be thanked for it, for the Shepheard ( Christ ) will not suffer his sheep to be a prey to the Wolf (persecution) therefore to Him be honour and glory in the Church.

Now is it not a sad thing, that Mr. Edwards should receive a sword to fight against the anointed of the Lord , and not know whether he received it from the hand of truth, and with the same sword cause the anointed to bleed , pricking them with it as if it were the sword of the Spirit, received by him at the hands of Truth ; when indeed and in truth its neither, but a Jewish Spear : The infirmities of the Saints is not that sword by which the Spirit fights, no it's the Word of God, and prayer, that sword alone which Gospell Ministers should fight withall against the Saints infirmities, *Ephes. 6. 17.* Nor is any other sword given by the hand of Truth to Gospell Ministers, save onely the Word of God, *Matth. 10. 10. and Chapt. 28. Ephes. 6. 17.* With which swords they are to fight against, not the Saints neither, but their infirmities ; was it not a Jewish Spear wherewith the Jews fought against Christ ? (even his infirmities) but they found none, but such as they call'd infirmities ? Even so, how Jewishly do men fight against the Kings Sonnes, when they take their infirmities, nay such as they call infirmities, to fight against them withall ? Truly my heart bleeds within me to consider of it, and in beholding of the Kings Sonnes, lying some beaten, some wounded, and some slain by the Kings servants, well may we call for mourning indeed, when that Ministers the Kings servants, shall kill and slay the Saints, the Kings Sonnes, with a Spear : Oh what heart cannot but break to see this ?

Had it been an infirmity in me to have said, I have many things to repeat of, but a Wolf is crept in among the fold, when Christ himself gives it

it as a caution to his Disciples, *Matth. 10. 16, 17. Behold I send you forth as Sheep amongst Wolves, be ye therefore as wise as Serpents, and innocent as Doves. Beware of men; for they will deliver you up to Councils; and they will scourge you in their Synagogues, &c.* Nay and it was the Apostle *Paul*, still to beware of such; amongst them that are perfect, declare I the things of God in a misterie, *1 Cor. 2. 6.* And see how he withstood the false Brethren, that would have brought *Paul* in bondage in the use of his Liberty, *Gal. 2. 3.* So truly, it's both *Mr. Edwards*'s duty and mine to beware of Wolves.

But I praise God, I did not use such an expression, not because the expression is not good, but because those people that credit all for *God*, which *Mr. Edwards* writes, may see the contrary, and so be humbled for it; For truly to my grief, I hear many of all sorts, *Presbyterian* as well as others, cry out of his Book, saying, *That where there is one true tale, there be twenty and ten false ones*; and the parties as many as I have spoken with who are therein mentioned, are sad to think that he should be so farre blinded, as to be lead to speak evill of those, who cordially love the truth, and desire to love him as themselves.

A fifth Charge is, *How that upon November last I was talking with a Citizen, and told him, that the golden Calf, the Scriptures was false, and I hope that all would be Anabaptists, and so be of my judgement.*

It's strange, and unto me a contradiction, that I should so speak to a namelesse Citizen, and yet my self an earnest seeker after the knowledge of the same, and desire to walk in every thing according to the Scripture: Nay further, that I should hope they would be all Anabaptists, when as they fetch no ground for their practice, out of any thing but Scripture: Now that I should be a well-willer to these, and yet deny Scripture, is a meer contradiction. And truly I speak the truth, I do with an unfeigned detestation utterly detest against it, or any opinion that shall lead me to the questioning of the truth of Scripture, in the least measure, and am so farre from denying of it, as that when ever God shall be pleased to call me to it, I am willing to lay down my life for the truth of it.

In his sixth Charge, *Mr. Edwards* also speaks of my being in *Kent*; where (as he saith) *I vented Antinomian Doctrines*: but he doth not tell the particulars of it, so that I cannot give him a particular answer; onely this, if to teach Faith and Repentance be *Antinomianisme*, then I taught it: But he writes, how that in the Town of *Milton* in *Kent*, I taught for the Minister thereof, and in my second and third Sermon, delivered strange *Antinomian* doctrines, so that a 150. of the people would not hear me, and that there was two complaints made to the Justices against me, whereupon they would not let me live in the County: also

B a million yet blurs at it that

that I should say it were better for a man to sit and be drunk in an Ale-house, then to be compelled to go to Church against his conscience.

Truly, I am by Mr. *Edwards*, so engaged to appear in publicke, as that I cannot appear; but that will appear with me which I know by some will not be well accepted of: and truly its much against my nature; to err any otherwise then to bury all the infirmities (of the infirmist) but seeing I must put penn to paper, I receive this charge into 3. heads, as followeth.

*viz.* First is, that in my second and third Sermon I delivered strange *Antinomian*: doctrines &c.

Its true I taught certaine times for Mr. *Symonds* by name, their Minister there, and three Sermons I taught in his hearing, which by him, was not excepted against, but was very well approved of; as will appear by sufficient witnesses, if required; and for what I taught in his absence, it was no waies contradicting, or disagreeable with what I taught in his presence, and if there were a hundred and fifty (which was but supposed) that did absent themselves from hearing of me, I challenge all or any of them, to disprove by Scripture, or argument, what I delivered amongst them, or any for them, (Mr. *Edwards* if he can) for truly I am not afraid, that what I delivered should be brought to the touchstone, Gods word, there to be tryed by any; but what if there had been a hundred and fifty, that had absented themselves from hearing of me, it would not follow, that what I taught was *Antinomianisme*, nay if I or any should judge the Presbyterian way, by that rule, it would be condemned by all, to be the Antichristian way; for confident I am, that there is none; of many of the Presbyterian Ministers, but the better part of their parish absent themselves from hearing of them, againe sure I am, that if any did absent themselves from hearing of me, if Mr. *Symonds* speak the truth to me, they did no more by me then they did by him; his word was there that I should not be troubled at it, for they did so by him, and that his opposers were the great ones, and indeed if *Antinomianisme* was the cause (as alas poore people they do not know what it is) they had as much cause to absent from hearing of him, as from hearing of me, he teaching as much *Antinomianisme* as I taught.

The second head is, that two complaints was made against me to the Justices, so that they would not let me live in the County.

First, what complaints were made against me, that I am ignorant of, but as I understand by one who was intimate with one of the Justices, they were such complaints, as could not without shame to the complainer be mentioned to me; the Justices words were these, that Mr. *Symonds* then Minister at *Millton*, should depart the place, in as much as that he made severall complaints to him against me, but when I appeared he could say nothing.

Second-

Secondly, there came forth a warrant from the Justices to the Bossell-ter of *Milton*; for the bringing of me before them, the warrant to my best remembrance was to this effect. That whereas *Thomas Web* living in the Towne of *Milton*, hath both in publike and private vented erroneous doctrines, to the dishonour of God, to the destruction of all religion, and vilifying of civill Magistrates; These are to require you, &c.

A most strange warrant, and a most strange person, as the Justices here hath formed me; if that mentioned in the warrant could be proved against me; but see the strangeness of men, I did appeare before the Justices, according to their warrant, expecting to have heard a charge, according to what was expressed in the warrant, and to know my accusers, which was but reasonable, and being called into the roome where the Justices was, and two ministers instead of giving me a lawfull charge, according to what the warrant did expresse, Justice *Hindrick* by name, would have asked me questions; but I refusing to answer, he told me I had divided the Towne of *Milton*, I desiring to know my accusers, he told me the second time, that I had taught false doctrine. I still desiring to see my accusers, instead of naming any, also instead of giving me a charge according to the nature of the warrant, the said Justice *Hindrick* charges me with things, which was but my opinion delivered in private; As first, that I should say that Magistrates had no power in the Kingdom of God, and his Christ. The second was, that I should say, That a Minister of the Gospel, if cast among the Jews to teach the Gospel, his liberty was, to suffer his Converts to be circumcised, for the Gospel sake, as the Apostle *Paul* did *Timothy*. Now if herein I had justice and honest dealing, let any man judge; when as I by a warrant from the Justices was apprehended, in which I was charged as you may read; and at my appearance before them, should be charged with that for erroneous, which was but the use of my liberty, as a free-born Denizon of *England* (even my opinion to certain Queries in private) not doctrinally delivered, but meerly by way of opinion; if herein I had justice let any judge. Nay herein I suffered much wrongfully, in as much as the Warrant appearing with such sad charges, did tend much to my hurt in rendering me odious to many honest and religious people, when as nothing was nor could be proved against me whereby I did justly deserve it, but some short time after my appearance, though nothing could be proved against me, the same Justices issued forth another Warrant, for my departing the Town within ten dayes after the sight thereof. A short warning, and indeed a sad sentence, when I had my Wife lying on her Bed of sickness, in such a weak manner, as none thought she would ever have risen out of her Bed; but if the question should be demanded of me, why



this cruelty (as it can be testified no lesse) was used? Truly, for my part, I cannot give a sufficient answer, nay I must be silent for I cannot tell only as I may judge, it was a zeal without knowledge, and will without a love was the reason of it; This Mr. Edwards mentions, as if so be I left the County through the said Warrant; truly I would have him to know, that I would not give an Arbitrary Government so much footing in England, and it's well known to all in the Town; First, that I was in the Town, three Weeks after the ten dayes were expired; and secondly, that I had not stirred out of the Town upon so slight terms, but would have had justice done on one side or other had I not through the perswasions of some friends in London, removed my wife to London, hoping that change of Ayre would have done her some good.

Third head, *It was better for a man to be drunk in an Ale-house, then to be compelled to go to Church against his conscience.* Truly, there is no conscientious man but hates drunkenness, and I utterly deny that ever I spake such words; nor was it ever in my thoughts, but in the time while I was before the Justices, Justice Hindrick demanded of me, whether he might not being in authority, compell a man from Ale-house to Church? My answer was, *That I thought* (as also his experience might witness) *that there was many a man at Church which had rather be at an Ale-house*; wherein we did agree: Yet notwithstanding, what the Justices reason was I know not, he himself did endeavour to give a false interpretation of my words (saying) that I spake as Mr. Edwards indeed did write; but before we parted, I did clear my self before them; and yet Mr. Edwards names it in his Book! which is neither wise nor just, for him to raise up that which was buried, and that which is not true. But I much blame (not Mr. Edwards) but his Informer who was present, and if I mistake not, a man not to be believed; for while I was before the Justices, he pleaded against me for being an Independent, and yet he himself the next morning, speaking with an honest Christian man of the same Town, told him; *That he did hope the Independents would have the day.* Nay since his leaving of the same Town, and being without a benefice, told a Gentleman of Newbery, who was to seek out for an honest Minister, that he was an Independent (any thing to get a Benefice) I might name many things, wherein I might prove him not to be a man worthy to be believed; but love constrains me for the Gospels sake, rather to pities and weep over him, then to speak or do any thing that may conduce to his hurt, though he was a man that sought and used many wayes to prejudice me; but I may say as the Wise-man saith, *He is fallen into that pit which he himself digged for me*; he sought to make me odious and in the end he himself became odious, so that I see my enemy fall

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all before me, inſomuch that not one in the Town would lodge him, except it were the Divels Shop-houſes, as he himſelf calls them (Ale-houſes mean) which made him to leave the Town, to whom he was then Miſtiſter; but I forbear, leaving both him and my ſelf to God, that if it be his will we may both receive his Image, whereby we may walk one towards another as becommeth Brethren. So I conclude, with an humble requeſt to Mr. Edwards, that for the time to come, he would be pleaſed to believ none, let them come with what fair pretences ſoever, though it be againſt the *Independents*, but what his eyes ſee, and his ears hear, the contrary being that which gives abuſe:

Fiſt, to the Goſpel, in that the Profeſſors thereof ſhould take up baſe and beggarly informations one againſt another, which in theſe our days is the Goſpels reproach.

Secondly, it gives abuſe to both the Honourable Houſes of Parliament: Fiſt, in preſenting that unto them as Accuſations, which cannot with ſafety to the preſenter be depoſed of oath, as bare informations cannot; but I could wiſh, ſeeing he hath preſented ſo many accuſations to the Honourable Houſes, they would pleaſe to call him to depoſe it upon oath; for if nothing as an accuſation is to be given in to any inferiour Court, much leſſe into that, without it can be depoſited upon oath: Secondly, in the preſenting of theſe things to the Higheſt Court in *England*, where ought to be none but matters of the higheſt nature, which is not fit to be heard in an inferiour Court, nay ſuch things as will cauſe a gracious heart to bluſh, and to ſtop his ear in the reading of; now that ſuch things ſhould be preſented to the Honourable Houſes, wherein are ſo many ſpiritual and gracious hearts! I hope I need not mention any one thing, but I leave the Chriſtian to the reading of his book: Now what abuſes he hath here offered to the Honourable Houſe, let all that truly love them judge?

In the third place, he mightily wrongs the Cauſe, wherein thoſe that are truly cordiall to the Parliament are deeply engaged; Fiſt, in giving the common enemy not onely cauſe to blaſpheme, but alſo an advantage againſt us, and this he doth, by divulging abroad to the world the differences that are amoungſt us: Secondly, he wrongs the Cauſe, which is this bleeding Kingdomes good, in that through his falſe accuſing thoſe, who are as reall for the PARLIAMENT and this Kingdomes good as himſelf (if without offence I may make comparifons) for I know that many who have done great ſervice for the Parliament and Kingdomes, have diſſerted their ſervice; becauſe that while they have been fighting againſt the common enemy, they themſelves have been fought againſt by him, and others; and for their ſervice done the Parliament, they have been

heavenly, Schismaticke, and many other such like names, which have  
heartened many, and caused them to leave the service. Truly we thinke  
that if Mr. Edwards was cordiall in his love towards the good of this  
dying Kingdome, he would have hid and covered the infirmities it  
did see any, of those who are willing to die, rather then this Kingdome  
or the Parliament thereof should die (in the destroying of the common  
enemy) what if his honour had faln by the infirmities of those who were  
as aforesaid? me thinks if he had not been altogether for himself, but  
had altogether aimed and sought after the Kingdomes good, he would  
awillingly have lost his honour, rather then this Kingdome and its Parlia-  
ment should dye, in the losing of their priviledges, which is the honour,  
glory, and life of both; to which the p. viledge, honour, and life of one  
man is nothing: It is a sad thing that a Kingdome should die, Parliament  
die, and all because we cannot passe by honour and others infirmities,  
even one of another? Oh who cannot but passe by all for this Kingdome  
good? Nay sad it is, that Ministers who have taught, do not do so:  
(what will become of this dying Kingdome?) this is sad: But this is sad-  
der, even that Brethren, for whom Christ died and shed his precious  
blood, that they should not hide each others infirmities, but are ready  
and daily do pierce tongue and pen, like Jewish spears, into each others  
sides, whereby they bleed and dye by the hand one of another. Oh who  
cannot but mourne, in the hearing and reading railing accusations of one  
brother against another? Christ laid down his life for us, that we might  
lay down our lives one for another: but oh, how do we dye one for ano-  
ther, when we set forth railing accusations one against another? Christ  
denied all, that he might bring us to all; and that when we were ene-  
mies: but do we deny our selves and all, to bring those that are out of  
our judgement to the knowledge of the truth, whereby they may sweet-  
ly close with us, as one with and in the truth? O no, what disputes,  
what railings and heart-burnings, nay what praying is there one against  
another: so that whereas we should seek after and pray one for anothers  
good, we pray and seek after the contrary: (even the ruine and destru-  
ction one of another) and that of Brethren: Oh who cannot but die, in  
the beholding one Brother die by the hands of another, for whom  
Christ died.

F. T. N. I. S.